

A
C H A R G E
DELIVERED TO THE
C L E R G Y
OF THE
DIOCESE OF DURHAM,
BY
SHUTE, LORD BISHOP OF DURHAM.

Price One Shilling and Sixpence.

CHARGE

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A
C H A R G E
DELIVERED TO THE
C L E R G Y
OF THE
DIOCESE OF DURHAM,
AT THE
PRIMARY VISITATION
OF THAT
DIOCESE,
IN THE YEAR M DCC XCII.

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Barrington BY
SHUTE, LORD BISHOP OF DURHAM.

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M DCC XCII.



TO
THE CLERGY
OF THE DIOCESE OF DURHAM,
THIS CHARGE,
PRINTED AT THEIR REQUEST,
IS INSCRIBED
BY THEIR AFFECTIONATE FRIEND
AND BROTHER,

S. DUNELM.

THE CHURCH

OF THE PEOPLE OF CHURCH

THE CHURCH

PREPARED AT THEIR REQUEST

IS ASSIGNED

BY THE CHURCH OF THE PEOPLE

THE CHURCH

E. DUNNELL

REVEREND BRETHREN,

THE commencement of my pastoral duties in this diocese I enter upon with a solicitude proportioned to their extent and importance; proportioned to my gratitude for his Majesty's goodness, and to my anxiety not to discredit his unsolicited appointment.

The local circumstances of my station present to my wishes, (I will add, to my hopes) a variety of views, which include the interests of Religion, Morality, and Literature, in this Diocese; and which it would be the happiness of my life to realize. I will, on my part, neglect no practicable means of advancing these valuable interests. To my Clergy, however, I must look for concurrence in the pursuit and execution of my wishes. On their unreserved communication I must depend for much of that local information which is indispensable to those objects which I have in contemplation. I am aware that some of my public queries, as well as others which I may have proposed to you in

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the course of this day, may seem minute, and of little apparent utility. I should be sorry not to remove so unfavourable an impression, as your confidence in my intentions is necessary to the success of my enquiries: and I beg to assure those who may not at once enter into my views, that the minutest of my queries has not only its particular use, but its relative connection, with those means, which I am solicitous to employ for the general benefit of the diocese.

I. In selecting the subjects, which, on the present occasion, I think it incumbent on me to recommend to your attention, there is one which is rendered prominent by the circumstances of the day, and interesting by the duty which we owe to the Chief Guardian of the public tranquillity; I mean the consideration of his Majesty's late gracious Proclamation; of the occurrences which gave rise to it; and of the concern which you have in it, as Civil Magistrates, or Ministers of Religion. As the happiness and prosperity of a people depend on peace, and order, and obedience to the laws, it is the duty of every good citizen to co-operate with all lawful means which may best preserve these inestimable blessings. In proportion to their value, all
seditious

sedition writings and practices, which (by attempting to excite discontents among the people, and disaffection to the subsisting government) tend to endanger the good order and tranquillity of the community, ought to be discountenanced and resisted by every friend to his country.

The blessings of peace and prosperity, which distinguish this country from the other nations of Europe, as much as the present day from former periods in its own history, it might have been expected, would have precluded all grounds of discontent. Yet this has been the moment chosen by our domestic and foreign enemies, for their attempts to raise ideal jealousies in the minds of the people, to alienate their affections from the laws and constitution of their country, to depreciate and vilify the principles on which the Revolution was established; and, in short, to deprive all national experience of its authority, and all political knowledge of the stability of tried and approved principles. Sagacious and penetrating observers had watched the progress of the secret machinations employed for these purposes; they had sounded the alarm against their probable effects; they had openly denounced these conspiracies against the public peace and welfare:

fare: but the people at large, conscious of the general national prosperity, and the security of their rights, were insensible to these early admonitions; they were deaf to remonstrances of which they felt not the necessity. Encouraged by the public acquiescence, and the total revulsion of all political forms and principles in a neighbouring kingdom, our innovators openly avowed the most antimonarchical sentiments, indulged in the most invidious admiration of systems subversive of their own government, hazarded the most groundless projects, and built their theories, not on the basis of experience, but the visions of experiment.

Reform was the signal of innovation; reform, the imposing habit, which violence and self-interest often assume to effect their objects. It is much to be lamented, that good principles should be capable of being perverted to pernicious purposes; because the same act which repels a mischievous measure, appears to reject the principle on which it was founded. Nothing can be more salutary in itself than the principle of reform. The happy Constitution which we possess has gradually grown to its present symmetry and beauty from a succession of reforms.

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The glorious Revolution itself was but a reform; it gave the people no new rights; it innovated no political principles; but it presented the people with a more regular digest of their rights than they before possessed; and secured them, by reposing the administration and protection of them in a family, whose Princes have uniformly made the happiness of the people inseparable from their own.

But this salutary principle may be injudiciously applied; it may be partially directed, or unseasonably urged. It may be applied on merely speculative and impracticable views; it may be applied for alteration, without the means of amendment; for the alteration of external forms, without any improvement in principle: it may be applied for the professed purpose of serving the cause of the people, without the means of adding to the stock of liberty any one substantial right which they do not now possess; or any security for their rights which the present laws have not amply provided: it may be directed not to the good of the community, but to the interests of a small part of it; it may be urged at unseasonable junctures, which a concurrence of foreign and domestic circumstances may render highly

highly unfit for hazarding great and essential changes in the constitutional order of things. The most virtuous intentions require the concurrent fitness of place and season. They ought too to have a clear and definite object of reform. A spirit of indefinite reform is pregnant with an infinity of mischief; it exposes the public mind to dangerous impressions; it promotes disaffection to the subsisting government; it tends to encourage tumult and disorder; and often degenerates from the wish to reform and improve to a mere love of change and innovation.

Restless and seditious spirits watch these occasions; they fall into the ranks of virtuous but inconsiderate reformers; they foment their zeal, accelerate their ardour, and impel them to extremes, which they never foresaw nor intended. It is thus that the purest patriotism is often duped into measures very inconsistent with its own views. Their secret instigators, while they assume the imposing appearances of disinterested patriotism, betray their selfish purposes by that disgusting vanity which sets at defiance all constituted forms, all established principles, all acknowledged authorities, all permanent rights and obligations. To repress these pernicious principles and wicked practices, little more was
wanting

wanting than to recall the attention of the people to the substantial blessings which they enjoy under the established constitution.

Particular offences against society and civil government, while they are confined to the efforts of individuals, though they may deserve the correction of civil punishment, will not warrant any extraordinary exertion of the executive authority. But when seditious offences, instead of being punished, are publicly countenanced, defended, and held forth as subjects of public thanks and praise; when seditious principles begin to insinuate themselves into any degree of public approbation, and to be formed into habits of public sentiment; then it concerns the chief magistrate, who supports the executive authority, to provide against the consequences which might follow from neglect. The exertion of the executive authority becomes necessary in proportion to the forbearance on one hand, and the consequent audacity on the other: and the most effectual exertion of this authority is to direct the current of popular opinion against the writings which were intended to corrupt it. If this be done, though the writings themselves should not be totally suppressed, though they should be

be so artfully worded as to escape the rigour of the law, yet they will exist, not as objects of public apprehension, but as monuments of impotent effrontery.

Accordingly, the first magistrate of the kingdom, and the chief guardian of the public peace, has exerted his duty and authority to rouse the people from their supine tolerance of these projects of political empiricism, and to warn them against the gradual and imperceptible influence of such unchecked licentiousness. The experience of the measure has fully proved its wisdom. This most seasonable interposition of the executive authority has united the public voice and sentiment in the most unequivocal declarations of attachment to the constitution of this country in its present form: it has drawn from the affections of the people a decisive proof, that obscure hand-bills, and seditious advertisements, are not the organs of public sentiment; it has cemented an union, which is an effectual refutation of the jealousies and discontents attempted to be raised by wicked and seditious writings; and has formed a security against the alarms which the bold and licentious tone of these writings might have created.

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For so timely and effectual an instance of his Majesty's paternal solicitude for the peace and happiness of his people, the thanks of all orders of men are justly due. But if any of his subjects are more especially bound to testify their grateful acknowledgements on this occasion, they are those who unite in their capacities the duties of Christian Citizen and Christian Minister.

The best expression, indeed, of our gratitude will be to promote, as far as in us lies, and in our respective stations, the important objects of his Majesty's proclamation, by inculcating those principles of peace and public order, on which our national happiness depends; and by discountenancing those impracticable theories, which tend to alienate the affections of our fellow-citizens from the laws and constitution of their country; by impressing on their minds that a constitution is not a list of impracticable data, or a capricious expression of the public will, but a system of constituted laws and established rights; that stability is the protecting principle of all law and government; that rights, whether political or civil, without permanency, are no rights, but the sport of accident, caprice, or violence.

II. As instability in our political laws would create disaffection to the fundamental principle of civil union, which they embrace; so instability in our religious laws would tend to the dishonour of the essential doctrines of religion, which they protect. Among other proposed objects of innovation in our laws, there is one which cannot have escaped your observation, but which I recall to your attention, because it more immediately concerns you as Ministers of religion: I mean the proposal made, in the last session of Parliament, for repealing the statutes which were enacted for protecting the fundamental doctrines of Christianity from blasphemy and corruption. As the subject, in all views, is of great national importance, I shall submit to you such reasons as appear to me conclusive, that the laws in question are intitled to the national support which is given them, both on grounds of political right and religious duty.

In the first place, the nation at large approves those laws, and believes the doctrines which they protect to be essential to Christianity. It judges those laws also to be necessary to the very existence of that establishment which supports the national religion, and are therefore necessary to what the nation has wisely made an
essential

essential part of the constitution. As a reason for their repeal, the laws are charged with persecution; yet they restrain no man's private sentiments; they pretend to no controul over the mind; they prescribe no other limit to public professions, but such as is equally calculated to promote peace and charity among all parties; such as was due to the national religion, and to the honour of God and his Revelation, by discountenancing the rancour of uncharitable asperities; by forbidding the indecency of scandalous invectives against the national church, and the outrages of infidelity and blasphemy.

If it should be said, that the laws have been inadequate to their object, because they have not prevented the forbidden invectives and blasphemy, the objection is too comprehensive to be of any force; for it applies equally to all laws, and asserts no more than that the best laws are not sufficient for the total suppression of crimes and misdemeanours. If it should be urged, that these laws are insufficient, because they are sometimes violated with impunity; because some individuals are found hardy enough to dare their rigour, and the censure of public opinion; it proves the lenity of the magistrate, and defeats the charge of persecution.

As the inefficiency of civil provisions, for the honour and preservation of religion, does not appear from the mere existence of public offences against them; their efficacy on the contrary is evinced by the general adherence to them; their justice and utility, by the history of all mankind, as well as the particular experience of this country.

Religion, in all ages and countries, has been protected by law, because the laws are insufficient to secure the peace and happiness of society without religion. Some of the most interesting duties of society rest on obligations independent of all civil authority; and even the motives to civil obedience derive their force, in conscientious and enlightened minds, more from these primary functions, and the concurrence of public opinion, than from the terror of civil punishment. The laws therefore, in protecting religion, add to their own authority and efficacy; while they repay, in part, the service which they owe.

The value of useful institutions, restraints, and habits, is often imperfectly known till they are lost. While they exist, their silent operation, their certain but imperceptible influence, are considered

considered as inefficacy. To inattentive observers the removal of the talisman alone can demonstrate its virtue. It requires no great knowledge of mankind to know, that the conduct of individuals, and so of the great aggregate of society, is influenced (even in important points, where only the individual is ultimately concerned) by public opinion and general concurrence. While laws, which regard such interests, exist, men act habitually, and, as it were, insensibly, under the influence of their authority. But remove the laws, and the charm is dissolved. The individual recovers his natural right of ruining those ultimate and best interests, which his civil duty had taught him to consult. It is thus that restraints on the exercise of selfish conduct, and the profession of private sentiments, are among those wholesome means of culture, which restrain the pernicious exuberancies of nature; and distinguish the citizen from the savage. This is more remarkably true with respect to religion (whose ultimate obligations and interests are so remote) than in any other case. You have only to recollect the history of the last century for full proofs of the innumerable extravagancies and impieties of that intellectual licentiousness, which originates in the unrestrained latitude of professing and propagating private
 opinions

opinions on the subject of religion; and for the amplest attestation to the wisdom of securing the stability of religion by the provisions of civil authority.

III. Laws, which have in their principle the sanction of all ages, and the experience of our own country, ought to be faithfully seconded and supported by those whose business it is to teach the doctrines which the laws protect. What the Christian magistrate has guarded by the law's external sanction, it is the Christian minister's duty to expound, to illustrate, to defend, with all the talents which God has bestowed on him, for the good of his flock.

The doctrines which you are thus bound, by your duty to God, to the laws of your country, and the engagements of your profession, to inculcate and maintain, have been of late years too much neglected; as if doctrines of faith were subordinate parts of Christianity. Yet, all that distinguishes Christianity from other religions is doctrinal: a Christian's hopes and consolations, his obligations and motives, are doctrinal points; the very means and end of his salvation, the main objects of his most earnest contention,

contention, are all points of faith and doctrine. Dvest then Christianity of its faith and doctrines, and you despoil it of all that is peculiar to it in its motives, its consolations, its sanctions, and its duties. You dvest it of all that made Revelation necessary: you reduce it to the cold and inefficient substance of what is called philosophy; that philosophy which has of late years shewn itself not the friend of religion, learning, and civil order, but of anarchy, conceit, and atheism: you reduce it to the obscure glimmering of human knowledge; that knowledge which the first and greatest of the ancient philosophers confessed to be totally insufficient to satisfy the doubts and solicitude of an enquiring mind; and looked forward with a kind of prophetic exultation to the period when Divine Providence, in compassion to the weakness of our nature, should enlighten mankind by that revelation of himself which modern philosophers reject.

IV. As doctrines of faith are so important a part of a Christian Minister's duty, it concerns him to guard himself against the causes which have operated to their neglect. One cause has been, the supposed unfitness of such subjects for general instruction, especially of the poor and uneducated. We cannot have
a better

a better rule for the examination of this question, than St. Paul's pastoral directions for the conduct of the Ministry. And, for this purpose, there is a circumstance of great consequence in those directions which merits your attention; and that is, that the Apostle makes no distinction between learned and unlearned Christians. He does not prescribe different subjects for different orders of Christians, but he considers all, in themselves, as liable to condemnation; all therefore requiring the same atonement, all to be justified by the same sacrifice, and consequently, all interested in the same doctrines.

Children, and uneducated persons, are, I suspect, dealt unfairly by, when they are supposed incapable of understanding the doctrines of faith. I doubt not but both one and the other understand more than we give them credit for, and much more than they can explain. They understand the doctrines as far as they are taught, or they can be understood by human comprehension: that is, as simple propositions of God's word, unembarrassed by the difficulties of speculation, and the oppositions of science falsely so called. But, whatever *our* doubts of their capacity may be, the injunction is clear and positive, that to
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them the gospel should be preached. But what is this gospel? What those good-tidings which the poor are to have preached to them? Not mere precepts of morality. The moral law holds out the strict alternatives of good and evil, of reward and punishment. But human nature is incapable of perfect duty; and the moral law supplies no means of remedying the defects of our nature, and of satisfying the demands of divine justice. The good-tidings are the hopes and consolations which are offered by the new covenant, and rest on the satisfaction made for us, not by ourselves, but by our Redeemer. To preach the gospel, therefore, is to preach the doctrines of satisfaction by the death of Christ; that is, the doctrines of atonement and redemption: and to preach them to the poor, is to preach them to the congregations from which they have been often studiously excluded.

Another cause of the neglect of those doctrines has been the improper use made of them by enthusiasts. This indeed, though a very powerful, and, perhaps, a natural cause, does not deserve the name of a reason. It is that species of prejudice, against the use of any thing on account of its abuse, which frequently

divides men, upon all subjects, into opposite parties. Enthusiasts had perverted the doctrines of scripture; they had made belief in their Saviour, and reliance on his atonement, alone necessary to salvation; they had professed principles which were calculated to dissolve the bonds of society, and release men from all their social and civil duties. The doctrines, therefore, which were supposed to be productive of such effects, were discredited, in order to restore the duties of morality to their proper efficacy. The consequence was, what might have been expected, morality and faith were almost as much separated as if they were incompatible and exclusive of each other. The Rationalist adopted an opposite doctrine to the Enthusiast; and moral works were held out as alone necessary to salvation. The conclusion was founded on a common fallacy, that where one extreme is wrong, the opposite must be right. Yet this is, in truth, an error, at least as unscriptural, and of as great magnitude as the other.

The scriptures declare faith and moral works to be each of them necessary to salvation: to inculcate therefore the sufficiency of faith without moral works, or of moral works without faith, are pernicious heresies, which a good Christian minister will
 exert

exert his best powers to counteract. It should be his business so to combine them in his pastoral instructions, as to render the two duties sources of improvement to each other. He should animate the desponding Christian, who confronts the severity of the law with his own imperfections, by those encouraging motives to repentance and amendment, and those sure hopes of salvation, which are presented to him in the covenant of grace: he should endeavour to infuse a life, and energy, and sincerity, into the faith of others, by inculcating those active and indispensable duties demanded by the covenant of works.

V. The two branches of the Christian law, included in the duties of faith and works, being, as was observed, of universal importance, cannot either of them be excluded by a minister of the church of England from parochial instruction, without manifest injury to his people. But though subjects of universal importance should be universally taught, yet the mode of instruction may vary with local and other circumstances.

For the sake of giving a definite form to what I have to propose on the subject of religious instruction, I shall confine myself,

self, for the present, to the consideration of such parishes whose inhabitants have not had the superior advantages of education.

The mode of instruction, which lies most open to a minister's choice and discernment, is that of sermons. In this there are three principal objects for his attention, the *subject*, the *language*, and the *form* of instruction. Of the two great branches of the Christian law, from which the subject may be drawn, I have endeavoured to shew, that in the first there is little room for selection, because the several duties of faith and hope are in all places equally necessary and seasonable. The duties of morality in the second branch of the same law afford greater variety. Local circumstances will frequently render particular subjects of admonition, or recommendation, more suited to one place than another; and the same lessons, which are founded on events and customs that pass under the minister's own eye, will give a life and efficacy to his instructions very different from general and inappropriate reflections. This is one of the circumstances which renders a minister's residence in his parish of so much consequence to his parishioners, because so conducive to their spiritual improvement.

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All controverted points have sometimes been considered as improper subjects for parochial instruction. But I have before shewn that the illustration of controverted subjects forms an indispensable part of a minister's duty to his people, and to his profession: for the controverted points include the great and distinguishing articles of our faith, which St. Paul has enjoined you to hold fast, and to teach, and, where occasion requires, earnestly to contend for. But though controverted subjects cannot be declined by a minister without the desertion of his duty, the controversial discussion of them, in a sermon, may and ought. A detail of the perverse disputings and objections of the enemies of our faith, would not edify, but confound, an unlearned congregation; and the difficulties would, perhaps, leave an impression on their minds not conducive to their faith, their hope, or their charity.

2. As to the language of parochial discourses, perspicuity is indisputably their first requisite. And as to the attainment of this indispensable quality, nothing more is wanting than simplicity in the terms, and conciseness in the periods. Indeed the obscurity of oral instruction arises much more from length of periods,

periods, and want of method, than from the use of unfamiliar terms, if they are correct. But I forbear entering on a subject which has been so often and so copiously handled. I will only add, that the best chosen subjects, and the justest language, require for their proper effect the aid of an earnest and affectionate manner of delivery, which is the natural result of a warm sense of duty, and of habitual intercourse with your people.

3. On the *form* of instruction, which I mentioned as the third object of the preacher's attention, I am the more solicitous of proposing my sentiments, because it appears to be susceptible of very advantageous improvements; and has been, I think, less attended to in express treatises on the eloquence of the pulpit. As all discourses from the pulpit are professedly comments on the scriptures, they ought to be made as conducive as possible to the illustration of the scriptures. Without this necessary connection between the text and the comment, the discourse, however judiciously chosen and well composed, will appear to be subservient to the comment, instead of the comment's being so to the text. The inconvenience which belongs, more or less, to all continued discourses on one text, would be avoided by detailing

tailing and expounding in sermons successive portions of scripture in the form of paraphrase and illustration. There would be many advantages in this mode of communicating instruction to the congregation.

1st. It would enable the minister to give them a regular and complete interpretation of the word of God. Such a connected exposition of scripture would exhibit a comprehensive view of God's dispensations, and the most awful evidences of his providence; the liveliest lineaments of virtue and vice, and the most impressive evidences of the divine origin of our religion, and the authenticity of the scriptures.

2^{dly}. To those whose necessities deserve to be regarded, who are too poor to buy written comments on the scriptures, or too occupied to study them, this form of instruction would be highly beneficial.

3^{dly}. Another advantage would be, the union of the doctrines of morality and faith. When these subjects are detached from each other, as they too frequently are, and often must be in continued

tinued discourses on one text, the mind of an inattentive or unpractised hearer is too apt to be deceived into an opinion that they are independent and exclusive of each other. The form of exposition which I recommend, would in a great degree prevent the pernicious consequences which have exposed unlearned and inexperienced persons to the partial and artful misrepresentations of Socinians and Freethinkers, as well as the errors of enthusiasts.

4thly. May I add, as another reason, that the variety would interest the attention of the hearers. To excite an interest on any subject is the most difficult, as well as the most powerful means of instruction. To excite it by the very variety which scripture itself presents, would be to consult the pleasure of the hearer without the sacrifice of method; it would be capable of perfect success, for it would be to secure the most desirable end by the most legitimate and appropriate means.

5thly. Nor would this form of instruction exclude the higher graces of composition. The religious and moral injunctions of the gospel, interspersed as they are with the most interesting facts
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and parables, afford the happiest opportunities of addressing, in their turn, the reason, the imagination, and the affections; and of exemplifying in the fullest manner the directions of St. Paul, "to be instant in season, out of season; to reprove, rebuke, exhort."

Next to the illustration of the scriptures, especially of the New Testament, I would recommend, as subjects from the pulpit, the several parts of the Liturgy. The order, the connection, the import of its offices, would supply ample materials for useful admonition; and the illustration of their beauty and propriety would, to the warmth of devotion, add a rectitude of feeling, and enable the hearers to pray both with the heart and the understanding.

VI. From what I have observed in different parts of this address, on some of the duties of a parish minister, it is easy to collect, that his office is of no trivial consequence to society. Indeed, there cannot be imagined a more important function. His situation is distinguished by the most interesting duties, which may render him by turns the teacher, the adviser, the friend,

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the guardian of his people. The faithful discharge of his duties will insure respect; and the residence, the habitual intercourse, which that fidelity implies, will add affection to his character.

A responsibility for the intellectual improvement, the spiritual welfare, the eternal interest, of his people, is a very awful consideration. To direct the unformed and ingenuous perceptions of the young; to reanimate the dormant sensibilities of the old; and to present to all ages and conditions such a picture of truth as may warn them against the deceitfulness of this world, and prepare them effectually for another; are objects sufficient to employ the ablest talents, and to interest the best feelings of our nature. An office, which possesses so many means of public service, I need not add, requires for the due discharge of it proportionate qualifications.

As I have nothing so much at heart as the good of my clergy, which ought ever to be inseparable from the good of their people, I shall confine the remainder of this address to a view of such clerical qualifications as are necessary to the professional duty and credit of the one, and the spiritual improvement

próvement and interest of the other. Such a view will be useful to future candidates for orders in this diocese; and will enable them to form a juster conception of the high office to which they aspire, than perhaps their ordinary studies would lead them to.

The previous requisites for the due discharge of any office are, a quick sense of duty, an exact knowledge of professional duties, and true ideas of the necessary qualifications.

A knowledge of requisite duties would be very insufficient without the necessary qualifications; and to both of them should be added a quick sense of duty, and feeling for professional character. The clerical duties are distinctly marked in that admirable summary which is contained in the ordination service: a service which I cannot too strongly recommend to the frequent perusal and serious reflection of every candidate for the ministry.

For the discharge of these duties the necessary qualifications are both moral and literary. Piety, integrity of character, and purity of manners, are requisite for one class of duties: a know-

ledge of the evidences of Christianity, the truth of its distinguishing doctrines, and of the authenticity of its records; and a competent acquaintance with the learned languages, especially with that in which Christianity was first delivered to the world, is necessary for the other.

For the moral qualifications of candidates I must trust, in a great measure, to the representations of my beneficed clergy; and shall trust with confidence, that a regard for the credit of the order will prevent the influence of ill-placed tenderness. For the literary qualifications the candidate must be his own representant. I shall therefore, for his sake, be more explicit on this part of his qualifications, because I am anxious, not only to prevent excuses for defective preparation, but also to convince him, that what I expect from him at his examination is the least that he ought to know; and that want of preparation is owing not so much to want of competent abilities, (which is indeed a disqualification for any office) or to difficulty in the means of preparation, as to want of reflection, and of a just conception of the office for which he is a candidate.

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I have consulted the convenience of my candidates by publishing for their use a detail of what is expected from them in examination; and I hope I have facilitated the means of preparation by specifying all that is then expected. The exercises there pointed out are the humblest fruits of a regular education. The Latin is intended as a trial of the candidate's grammatical knowledge, and a proof that he is not unprepared, in the common elements of literature, for a learned profession. By the English exercise he is expected to shew himself not unable, from an ignorance of his own language, to perform that part of his parochial duties which is included in preaching and expounding of God's word. The reading there specified (from which the principles of his religion, and a knowledge of his profession, are to be derived, and of which he is to give an account in his examination) is no more than the necessary qualification of him whose business it is to teach what it is every man's concern to know: it is no more than the qualification which ought to distinguish the teacher from his people; no more than is sufficient to enable him to have ready a reason for the religion which he professes; and to contend, if occasions present themselves, earnestly and effectually for the faith, which every Christian minister by his profession undertakes to defend.

A candidate

A candidate for orders should consider proficiency in professional attainments as a point of honour and virtuous distinction; yet not so much to excel others, as himself; not so much for emulation as self-improvement, and a means of qualifying him to do all the good of which his profession is susceptible. Without a competent share of learning, and of sacred knowledge, acquired by diligent study of God's word, he deprives himself of half the means of doing his duty. He should esteem insufficiency in professional knowledge as more degrading to a teacher, even in the eyes of the world, than poverty. He should remember, that his order was once the sole depositary of learning; and the recollection should stimulate him to add to his resources rather than diminish them; and to keep pace with the intellectual improvement of the world, by an accumulation of professional attainments. He should esteem all attainments, however brilliant, however otherwise useful, which are not strictly professional, as secondary and subservient accomplishments. He should consider them with a conscientious circumspection, and watch the motions of his own mind, lest in the fondness of his heart, and the partiality of self-satisfaction, he should suffer those secondary objects to depress in his estimation the value of his professional and primary concerns. As

As a general rule to try the application of his studies to his future destination, he should reflect what his profession is, and how it may be best employed. He should look upon the profession, for which he is preparing himself, as the profession of doing good, of religious and moral good. He will then esteem that situation in which he can do most good preferable to all others: and he will be sure, that, if he is duly qualified for his profession, he will do most good within the sphere of his own duties. He should know, that he will be bound by duty and by conscience, in all his pursuits, to consult not only the credit of himself, but the respectability of his order; and that his people will have great and serious claims on him as their teacher and example. With this impression on his mind, he will think the diligent employment of his time in professional studies a very convenient as well as creditable means of detaching him from unclerical and unbecoming engagements; and that the extent of those means will depend much on his previous habits, his studies, and his acquirements.

After such considerations and inducements, can it be necessary to add, that when he thinks of preparation for orders, he should
compare

compare with his expected qualifications the length of time employed in his education; and especially the time subsequent to the usual term of school education, whether employed in academical or domestic studies.

Upon the whole it may be concluded, that a candidate for orders, who has a just conception of the clerical office, and a proper feeling for professional credit, will not suffer himself to be unqualified for an office, for which a long course of education should have prepared him; he will not consider any secondary acquirements as a compensation for professional deficiency; and will think any dispensation from requisite qualifications as not less discreditable to himself than to his order: he will esteem secular employments as improper passports to a religious office; and will not allow himself to be instrumental to a reproach, that his order should ever be a refuge for disappointment, extravagance, or adventure.

The topics, Reverend Brethren, to which I have called your attention, and which have carried this address to a length which I hope you will think their importance demanded, are of so
general

general and important a concern, that I have taken this, the earliest, opportunity of submitting to you my sentiments; and they are such as I hope will convince you of the interest I feel in your professional character, and the success of your parochial duties. You perceive that I have purposely declined all such local subjects as require longer experience on my part, and demand the assistance of that information, which it was the object of my circular papers, aided by the communications of this day, to collect. I have no doubt that I shall, on all occasions, obtain from you the information which it concerns me to possess; and I wish you to be persuaded that I shall be studious to employ it in such a manner as may best enable me to discharge my duty, and to promote your credit and welfare.

F I N I S.

